

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. By[1] the *Ttoo're*[2] (*i.e. the Mount*).	وَٱلطُّورِ ١
2. And[3] a book[x] *massttoren* (*it*[x] *is indited/ written in lines/ rows*).	وَكِتَٰبٖ مَّسۡطُورٖ ٢
3. In a parchment[4] *manshooren* (*published/ made spread*).	فِي رَقّٖ مَّنشُورٖ ٣
4. And[5] The House[x] The *Ma'amoo're* (*the frequented*)[6].	وَٱلۡبَيۡتِ ٱلۡمَعۡمُورِ ٤
5. And[7] the ceiling[x] the *marfoo'a'e*[8] (*that which is raised high*).	وَٱلسَّقۡفِ ٱلۡمَرۡفُوعِ ٥
6. And[9] the sea[x], the *masjoo're*[10] (*filled/ kindled/ emptied*).	وَٱلۡبَحۡرِ ٱلۡمَسۡجُورِ ٦
7. Verily your[t] Lord's torment[x] (*is*) surely befalling/- occurrent[11].	إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٞ ٧
8. Not for it[x] of a repeller.	مَّا لَهُۥ مِن دَافِعٖ ٨
9. Day sways the sky[w] *mawran*[12] (*a fierce swaying*).	يَوۡمَ تَمُورُ ٱلسَّمَآءُ مَوۡرٗا ٩
10. And tread the mountains *sayran*[13] (*a firm treading*).	وَتَسِيرُ ٱلۡجِبَالُ سَيۡرٗا ١٠
11. Then *Waylon* (*lengthy: woe/ bane/ stay in valley in Hell*) then-day for the deniers.	فَوَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ١١
12. Who[r] they (*are*) in a wade[14] playing.	ٱلَّذِينَ هُمۡ فِي خَوۡضٖ يَلۡعَبُونَ ١٢
13. Day they[z] (*are to be/ being*) flung into Hell's[w] fire[w] *da'aan*[15] (*firmly flinging*).	يَوۡمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ١٣
14. This-she[y] (*is*) The Fire[w] which[u] you[c] were by it[w] denying.	هَٰذِهِ ٱلنَّارُ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ ١٤
15. Is then this a magic; or you[f] not sight/discern you[z].	أَفَسِحۡرٌ هَٰذَآ أَمۡ أَنتُمۡ لَا تُبۡصِرُونَ ١٥
16. *Isslaw*[16] (*let-broiled on/ by*) it[w] you[z]; so *issbero* (*let-hold on you*[z] *patiently*) or not *tassbero* (*hold on patiently you*[z]) equal on you[b]; verily you[b] (*are to be*) requited what you[c] [were] working.	ٱصۡلَوۡهَا فَٱصۡبِرُوٓاْ أَوۡ لَا تَصۡبِرُواْ سَوَآءٌ عَلَيۡكُمۡۖ إِنَّمَا تُجۡزَوۡنَ مَا كُنتُمۡ تَعۡمَلُونَ ١٦

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[1] This "*by*," is for "**و القسم!**" See the *Lexicon* attached to this *Translation* for more elaboration!
[2] That is the mount by which Allah *spoke to Moses*! It's also *the name of Paradise's mountains*! See **القرطبي!**
[3] This "**و**" is a "**و عطف**"= coupling article! See **إعراب القرآن، لمحمود صافي!**
[4] The noted *linguist* **الفرّا** says for the word "**رق**" means the *writ* of *one's works* as *one reads them* on *Deen's Day*!
[5] See footnote 3 above regarding "and!"
[6] This is a House *above the Seventh Heaven under the Arsh*, according to Al Ibn Abey Talib, straight above the Ka'abah, see **القرطبي!**
[7] See footnote 3 above, regarding "and!"
[8] That is the sky!
[9] See footnote 3 above, regarding "and!"
[10] The word "**المسجور**" has *several* meanings, including the *paradoxical* one! As "**المسجور**" means: the *filled/ the emptied / the kindled*!
[11] That is the torment by your Lord is surely happening!
[12] The word "**مورا**" is **مفعول مطلق**=the *infinitive noun* of sway, hence the *qualifying* fiercely!
[13] Ibid, only "**سيرا**" instead of "**مورا**"!
[14] The word "**خوض**"="wading" is normally for plunging into water! But figuratively speaking it is used as a deprecatory expression for "wading" any falsehood or futility!
[15] The word "**دعًا**" is **مفعول مطلق**=*infinitive noun*, so it is to be intensified, thus "firmly" is used!
[16] The word "**يصلون**" *transliterated* "*yaslawna*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

17. Verily the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) (*are*) in gardens[w] and *na'eeme* (*permanent mental and physical delights in the highest chambers of Paradise*).	إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَعِيمٍ ﴿١٧﴾
18. *Fa'keyheena*[17] (*they*[z] *are: amusers/ fruit givers/ fruit possessors*) by what *aa'tahum* (*accorded them*) their Lord and precluded them their Lord the *Jaheem's*[18] (*intensely-blazing Fire*[w])'s torment.	فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ وَوَقَىٰهُمْ رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾
19. Let-eat you[z] and let-drink you[z] wholesomely by what you[c] [were] working.	كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾
20. Reclining they[z] over rowed-beds and We wedded them by *hooren'een*[w] (*females of fair skin/ large eyes whose white is very white and the black is very black*)[w].	مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ﴿٢٠﴾
21. And who[r] believed they[z] and *ett'ba'a* (*closely-followed*) them their progeny[w] by belief; We conjoined them by their progeny[w]; and not We lopped them of their work of a thing; every *emre'en*[19] (*mature/ perfect manliness possessor*) (*is*) by what [*he*] earned (*is*) a pawn.	وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾
22. And We supplied them by fruit[w20] and meat of what they[z] desire.	وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾
23. *Yatanaza'ona* (*they*[z] *mutually-attractively-giving*) (*each other*) in it[w] a glass[21], neither a frivolity in it[w] and nor a sinning.	يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾
24. And circumambulate on them *ghelma'non* (*boys*) for them, as if they (*were*) pearls[w] *maknoonon* (*rather clean/ covered and well protected*).	۞ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾
25. And *aqbala* (*forwardly-advanced*) some (*of*) them on some mutually querying.	وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٥﴾
26. Said they[z]: verily we were before in our family *mushfegeena* (*they who are in disquiet*).	قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾
27. Then *manna*[22] (*graced His boon*[w]) Allah on us and [*He*] precluded us from the *Samoom's*[23] (*Hell-hot*)'s torment.	فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴿٢٧﴾
28. Verily we were of before invoking Him; verily He, He (*is*) The *Barro*[24] (*Vast multitudinous Doer of all around beautiful works*), *Ar-Raheemo* (*The iterative mercy Giver*).	إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ ﴿٢٨﴾
29. So let-remind [*you*[s]]; so not you[s] (*are*) by your[t] Lord's boon[w25] neither a *ka'henen* (*clairvoyant/ rabbi/ priest*) and nor a maniac[26].	فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾

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[17] The word "*fa'keyhoon*" is *masculine, plural noun*, with *two distinct* meanings: (1) *amusers*, (2) *fruit giver* or *fruitpossessor*!

[18] The word "**الجحيم**" is proper noun, but it means *intensely blazing fire*! See **الراغب**!

[19] See the *Lexicon* attached to this *Translation* for the *differences between*: the man=**الرجل**, **و** the human= الإنسان, و the person =الشخص, و the *mar'o* = **المرء**, being the *mature/ perfect manliness possessor*! Although in English the word "*one*" seems to be an acceptable *approximation* for "**المرء**," the *Lexicon* explains why we cannot use this seemingly *acceptable* way!

[20] The word "**فاكهة**" = "*fruit*" in Arabic is *feminine-gender*! Hence it and *it qualifier adjective* are *feminized* by[w]!

[21] The word "**كأسا**," translated as "glass," means normally "*glass full of wine*" or "*glass full of any drink*!"

[22] The word "**مَنَّ**" in "**يَمُنّ**" means "**أنعمة يُنْعِمُها**!" That a "*boon* He *graces it*!"

[23] Some Qur'an commentator said the "**السموم**" means a rank of Hell, or a name of Hell!

[24] The word "**البَرّ**" with a **فتحة** on the **ب**, means, according to **التاج**, **كثير البر**! And "**البِر**," with **كسرة** on the **ب** means being *vast in giving* the **إحسان**, which is *the all around beautiful work*!

30. Or they[z] say a poet we await by him *rayba-almanoon*[27] (*events of the Time*).	أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ٣٠
31. Let-say [*you*[s]]: await you[z]; so verily I am with you[b] of the *mutarabbeseena* (*ones who await they*[z]).	قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ ٣١
32. Or command them their sanities by this; or they (*are*) people tyrants.	أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ ٣٢
33. Or they[z] say: *taqawwlaho* (*he concocted it and said it/he sought it/was taught it and said it*); rather not they[z] believe.	أَمْ يَقُولُونَ تَقَوَّلَهُۥ ۚ بَل لَّا يُؤْمِنُونَ ٣٣
34. So *l'ya'ato*[x] (*let-they*[z] *produce/present*)[x] by a discourse like it[x] *en*(*if*) they[z] were *ssa'deqeena* (*always truth enforcers*).	فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ ٣٤
35. Or (*had been*) created they[z] of other than a thing; or (*are*) they the creators.	أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ٣٥
36. Or created they[z] the Heavens[w] and the Earth[w]; rather not *youqenoona* (*they*[z] *believe with certitude*).	أَمْ خَلَقُوا۟ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ٣٦
37. Or do they have your[t] Lord's treasures; or they (*are*) the controllers.	أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ ٣٧
38. Or for them a ladder *yastame'ona* (*they*[z] *affirmably hear*) in it[x]; so *l'ya'ato*[x] (*let-produce/present they*[z])[x] their *musta'meo* (*hearing-seeker*) by an authority[x] manifester[x].	أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ ٣٨
39. Or for Him the daughters and for you[b] the sons.	أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ ٣٩
40. Or ask them [*you*[s]] a remuneration, so they (*are*) of a mulct *muthgaloona* (*they that are heavily-laden*).	أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ٤٠
41. Or have they the invisible, so they write.	أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ٤١
42. Or they[z] want a scheme; so who[r] unbelieved they[z] they (*are*) the *ma'keydoona* (*they who are schemed against*).	أَمْ يُرِيدُونَ كَيْدًا ۖ فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ ٤٢
43. Or for them an *elahon* (*a deity*) other than Allah; *subhana*[28] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah *a'n* (*off*) what they[z] partner (*deities with Him*).	أَمْ لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ٤٣

[25] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")'!

[26] The word "**مجنون**" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective!

[27] The expression *rayba-almanoon*="**ريب المنون**" is Arabic *tongue* expression, which literally means: "*events of the Time*," but is taken to mean *death*, or the *misfortunes of the vicissitudes of Time*! The word "*rayba*"= *presumptuous suspicion*, i.e. may or may not materialize! And the word *almanoon*= *fate of death*!

[28] The word "*subhana*"= "سبحان" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

44. And *en*(*if*) see they^{z} a fragment from the sky^{w} falling say they^{z}: *sahabon*[29] (*gliding-clouds*) *markoomon* (*amassed layeroverlayer*).	وَإِن يَرَوْا۟ كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ ٤٤
45. So let-leave them [*you*^{s}] until *youlaqo* (*they*^{z} *meet/face*) their day^{x}, which^{x} (*is*) in it^{x} (*to be*) stunned they^{z}.	فَذَرْهُمْ حَتَّىٰ يُلَـٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ ٤٥
46. Day not enriches[30] *a'n* (*off*) them their scheme a thing and not they (*are to be*) succored.	يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ٤٦
47. And verily for whom^{r} wronged[31] they^{z} a torment lesser than *tha'leka*(*afar-that-it/*)^{x}; [and,] but most of them not know they^{z}.	وَإِنَّ لِلَّذِينَ ظَلَمُوا۟ عَذَابًا دُونَ ذَٰلِكَ وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٤٧
48. And *issber* ([*you*^{s}] *let hold on patiently*) for your ^{t}Lord's rule; so verily you^{g} (*are*) by Our Eyes; and *sabbeh*[32] (*let-say* [*you*^{s}]: *subhana Allah*)by your^{t} Lord's praise when[*you*^{s}] up[33].	وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ٤٨
49. And of the night then *sabbeh*[34] (*let-say* [*you*^{s}]: *subhana Allah to*) Him and (*at*) the stars' *edba're*[35] (*settings-/turning-away*).	وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَـٰرَ ٱلنُّجُومِ ٤٩

[29] The word "**سحاب**," versus "**غيم**," is that the "**سحاب هو ينسحب**," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*! And it's *plural* of a "**سحابة**!" Whereas the "**غيم**" *appears stationary*! **أنظر اللسان**!

[30] That is not suffices, as the word "**يغني**" has double meanings: (1) enriches and (2)! suffices

[31] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"="*injustice-doer*" and "**أظلم**"= "*wronger*!"

[32] The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

[33] There is a *distinction* between "**تقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "**إتقف**!"

[34] The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

[35] At "*the stars' settings*" means as the stars seem to fade away due to the morning light!